532 131 The drawings in polychrome from north-
756 eastern Arnhem Land that accompany this paper* were made on sheets of stringy bark (*Eucalyptus tetrodonta*) by three medicinemen, called *marrngitmirri*, members of Mildjingi clan of the lower Glyde River, and of two neighbouring clans, Liagauwumirr' and Ngalladar
617 Tjambarpoingo. Mildjingi is a clan of *yiritja* moiety and Liagauwumirr' and Tjambarpoingo are members of the opposite moiety, *dua*, in which certain terminal vowels, notably *i* and *o* are elided as an arbitrary mark of distinction
[197] between clans of different moieties whose members speak similar languages. In Wanguri clan of the Arnhem Bay area the word *kulong* is applied to the medicineman.

776 In each case the figures drawn by the medicineman
787 represent the spirits called *marrngit*, two or more in number, which adopt certain men, often first subjecting
756 them to an ordeal or series of ordeals, after which they are known as *marrngitmirri*—medicinemen—and are vested with the special powers of this cult.

The *marrngit* or spirit familiars of two of the three medicinemen from eastern Arnhem Land who claimed to be *marrngitmirri* are shown in Plates I and J*a*. These *marrngit* were said first to have visited the men whom they later adopted, subjecting them to a series of ordeals. Sometimes they brought sickness, in other cases, according to my informants, they inflicted injuries, sometimes actually breaking bones and almost killing the novice, after which they restored him and then invited the initiate in turn to try his own skill by injuring the *marrngit* and restoring him. After a more or less lengthy period of trial by way of initiation, the *marrngit* finally adopted the *marrngitmirri* and thenceforth helped and guided him in the practice of the cult.

756 According to most of my informants, the cult of the *marrngitmirri* or medicineman in eastern Arnhem Land is restricted to men only, although it is not a sacred cult and is not secret—that is, it does not depend upon ritual or supernatural backing, and is carried out in open camp without any secrecy, in the presence of women and children. Many of the *marrngit*, the spirit familiars them-
[776] selves, were said by my informants to be females. Although women do not appear to become *marrngitmirri* they do
● [791 practise as rainmakers. Some of the rainmakers of east
562] Arnhem Land, of whom there were three in Mildjingi clan—the clan of Wilindjango—were women, one of whom was renowned for her prowess with the rites and magical spells of the rainmaker. However, although rain-
[788] making depends upon the understanding and correct observance of certain rituals and the use of the appropriate

* *With Plates I and J*

[p. 97 (B)]